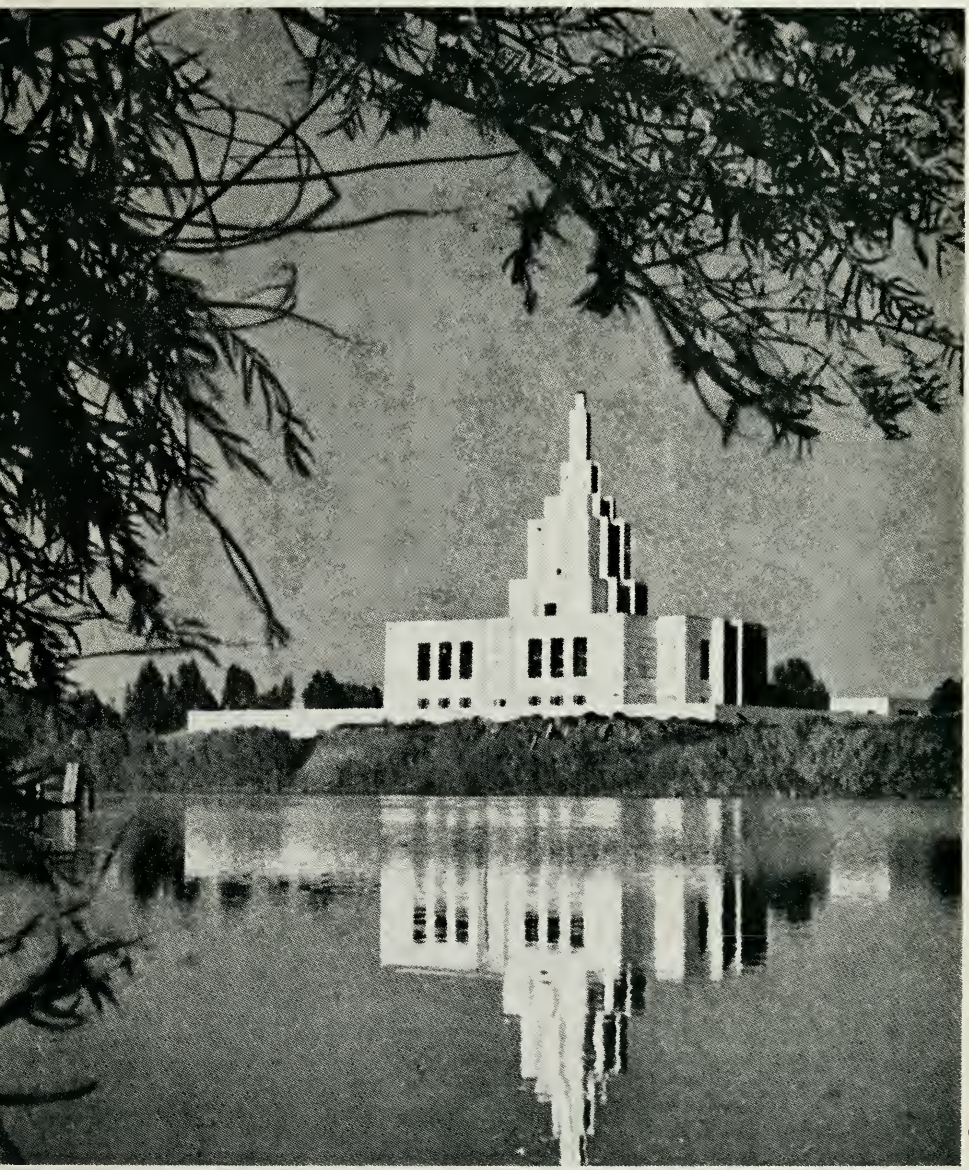
Millennial Star



Vol. 104, No. 31 Thursday, July 30, 1942

POETRY

MYSTERY.

What is this mystery that men call death?
My friend before me lies; in all save breath
He seems the same as yesterday. His face
So like to life, so calm, bears not a trace
Of that great change which all of us so dread.
I gaze on him and say: He is not dead.
But sleeps; and soon he will arise and take
Me by the hand. I know he will awake
And smile on me as he did yesterday;
And he will have some gentle word to say,
Some kindly deed to do for loving thought
Was warp and woof of which his life was wrought.
He is not dead. Such souls forever live
In boundless measure of the love they give.

—Jerome B. Bell.

THOUGHT FOR THE WEEK:

Equality causes no war.

—Solon.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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JAMES P. HILL
Editor—Publisher

149 Nightingale Lane, London, S.W.12 Telephone BATtersea 4510

And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead, and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they cannot be made perfect—neither can we without our dead be made perfect.—Doctrine and Covenants 128: 15.

From a letter to the Saints by Joseph Smith.

★

EVERY MAN, HOWEVER OBSCURE, HOWEVER FAR REMOVED FROM THE GENERAL RECOGNITION, IS ONE OF THE GROUP OF MEN IMPRESSIBLE FOR GOOD, AND IMPRESSIBLE FOR EVIL, AND IT IS IN THE NATURE OF THINGS THAT HE CANNOT REALLY IMPROVE HIMSELF WITHOUT IN SOME DEGREE IMPROVING OTHER MEN.

—Charles Dickens.

★

THIS WEEK'S COVER

Exquisite study of the latest Temple to be erected by the Church of Jesus Christ of Latter-day Saints. It is at Idaho Falls and has only recently be completed. Work commenced on it in March, 1941, and some of the finest materials procurable have been used in its construction. The splendid photograph is by L. W. Bacon.

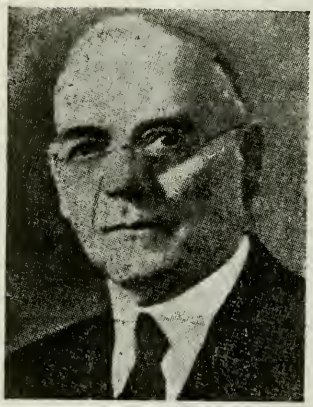
ANOTHER HOUSE OF THE LORD, WHERE MANY MORE DEAD CAN BE SET FREE!

The Importance of Genealogical and Temple Work

ADDRESS given in the Saturday afternoon session of the 112th Annual General Conference, April 4th, 1942, in the Assembly Hall.

By Elder George F. Richards

Of the Council of the Twelve.



Elder George F. Richards

BEFORE the Saviour took leave of His disciples in Jerusalem He promised them that He would send the Holy Ghost after He had gone. That promise was fulfilled, as you know. The brethren and people had a wonderful pentecost.

The first temple built in this gospel dispensation was dedicated on the 27th of March, 1836, in Kirtland, Ohio. The Sunday following, on the 3rd of April, while the Prophet Joseph and Oliver Cowdery were in the temple, they had a wonderful manifestation. The Lord appeared to them; the veil was taken from their eyes; they saw Him and heard Him. Among other things, He accepted of the dedication of that house and the sacrifices made by the people who in their poverty had in a very short time erected the building and had it ready for dedication.

After this vision closed, Moses the prophet appeared to Joseph and Oliver, and conferred upon them the keys of the gathering of scattered Israel from the four quarters of the earth, and the return of the lost tribes from the north.

And when this vision closed, Elias, who lived in the days of Abraham, appeared and conferred upon them the keys of the Abrahamic dispensation, saying that "in us and our seed will all the nations of the earth be blessed."

And then appeared Elijah, the prophet, who said he had come in fulfilment of the prediction of Malachi, saying that before the great and dreadful day of the Lord should come He would send Elijah the prophet to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole world be smitten with a curse. Said he: "Therefore I commit unto you these keys, and by this ye may know that the great and dreadful day of the Lord is nigh, even at your doors."

This was a wonderful pentecostal occasion in this dispensation.

I call your attention to the statements of the Prophet Joseph

to the Saints, recorded in the Doctrine and Covenants, and known as the 128th section. In the 17th verse of that section He speaks of baptism for the dead, and says: "This most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead." And as you know, brethren, baptism and confirmation are necessary to man's salvation—the door into the kingdom. There are other sacred, saving ordinances of the gospel that we might say are on a par in necessity for men's salvation; they are for the living and for the dead. We are not called upon as members of the Church to do genealogical research and temple ordinance work—as we are called to go out into the world to preach the gospel, but we have the responsibility pertaining to our kindred dead, and we are urged to do our duty to them, as we are urged by those in authority, to attend to our other religious duties—the payment of our tithes and the keeping of the Word of Wisdom, the attending of our sacrament meetings, our quorum meeting, to our prayers, etc. This responsibility is one that the Lord has placed upon us. The Prophet Joseph has left on record this statement among his gems, "Compendium," p. 284:

"The greatest responsibility in this world which the Lord has laid upon us is to seek after our dead."

To seek after our dead means to find them out by genealogical research, to obtain the information regarding them that will identify them from all other people bearing the same name. A perfect identification is to have the individual's full name, also the day, month, and year of his birth; the town, county, and state where he was born; the date of his death; the name of his father and mother; and, if it is a married man, his wife's name; and, if it is a married woman, her husband's name. We regard this as complete identification. However, we do work for people where we are not able to obtain complete information. As you know, this information must be had concerning our dead before we can go into the temple and do the work for them. It places the principle of genealogical research, so far as our dead are concerned, on a par in importance with the temple work which we do for them. And when the Prophet says, "The greatest responsibility in this world that God has placed upon us is to seek after our dead," it means the responsibility of finding them out by genealogical research and then going into the temple and receiving for them those saving ordinances.

You will notice that the 110th section of the Doctrine and Covenants, from which I have quoted, is an account of what we call the pentecost of this dispensation. An account is there given of Elijah's appearing and committing to Joseph and Oliver the keys of turning the hearts of the fathers to the children, and the hearts of the children to the fathers. About this time the spirit of Elijah seemed to be abroad among the people of this world. I am told that the Parliament of Great Britain in that very year made provision for the keeping of certain records throughout the empire. Those records were to have the information that would identify the various individuals, just such information as we need in our temple work and in our genealogical research work—records of birth, of

baptisms, of marriages, death, and burials. From about that time there has been among the people of the world a spirit and desire to know more about their ancestors than ever before. Men and women of intelligence and means are spending their means and time in genealogical research, and those family histories find their way into the genealogical libraries which have grown up in many countries, and are accessible to the Latter-day Saints.

So if the Lord has moved upon the minds and hearts of men and women not of the Church to gather this needed genealogical information, it is important that we do our part, and make use of that information. It is the work and the glory of God the Eternal Father to bring to pass the immortality and eternal life of man, living and dead. He is dependent upon His living children here to assist Him, and particularly the Latter-day Saints.

And be it known, brethren, that not only has God laid this responsibility upon us, but it is one that is inherited. We will have to account to Him for the way we have done or neglected to do this important work in this Church. We will meet our kindred dead, and we will have to account to them also.

I often remark that we are indebted to our parents for our life, for our existence here upon the earth, for the good name that we have inherited. The Bible tells us a good name is more to be desired than great riches. It certainly is a valuable asset in a man's life. If we are indebted to our parents for all that we have inherited—good name and attributes and qualities of high degree and our life of existence here—we are indebted to our grandparents who gave us those parents; to our great-grandparents who gave us grandparents, and so you may go back as far as you can trace. We are indebted to our ancestors, not just our parents, for that which we have inherited, and among them no doubt are thousands of God's noble sons and daughters who have lived their lives here upon the earth the best they knew how, perhaps, and served the Lord according to their understanding of what is right and proper and have gone to the other side. They will hear the gospel taught while they are in the spirit; the gospel is for all men, the living and the dead. The scriptures tell us that "until the law, sin was in the world; but sin is not imputed when there is no law, and where there is no law there is no judgment; where there is no judgment there is no condemnation." And in justice every man must be taught the gospel here or hereafter and the Lord has graciously made provision to that end.

Now when we go on to the other side, what kind of accounting will we have to make to our kindred ancestry to whom we are so much indebted? Suppose we have not gone out of our way to obtain knowledge of them—will it be sufficient justification on our part if we have to say that we did not know them? I am sure that it would bring a reproach from them, and they might very properly say that "if you did not think enough of us to make a search to find us out and do this work for our salvation and progress, on whom may we depend? Have you

sons and daughters or brothers and sisters who are going to look after us? Where are our hopes? How long will we have to be in this condition?"

Because of the greatness of the responsibility of it, the blessing is correspondingly great, if we discharge ourselves faithfully of the responsibility; and I can say the consequences of entire neglect of this responsibility are correspondingly great.

You know how it was with the rich man, according to the parable by the Saviour, who neglected to feed the poor man Lazarus. When the rich man died, he was consigned to hell and torment. I want to tell you we are rich in the things of eternal life; we know the way we have received the saving ordinances. Our dead kindred are there in abject poverty. If we do not minister unto their needs, what may we hope for when we come to judgment before the Lord? I have said we will have to account to Him. We have accepted this responsibility, and we will have to account to our kindred dead. I would have you and myself so to live and to labour and discharge ourselves of these responsibilities that there will be no disappointment on our part, and no disappointment on the part of our kindred dead. May the Lord help us to this end, I pray in the name of Jesus Christ. Amen.

★

Memorial Service

FOR

Pilot Officer Hugh Card Brown

U.S.A.

THE MISSION PRESIDENCY INVITE THE U.S.A. DIPLOMATIC AND CONSULAR REPRESENTATIVES AND STAFF, FELLOW OFFICERS OF HIS SQUADRON, CHURCH MEMBERS AND FRIENDS, TO PAY THEIR LAST TRIBUTES.

THE SERVICE WILL BE HELD AT

RAVENSLEA CHAPEL, MISSION HEADQUARTERS,

149 NIGHTINGALE LANE, LONDON, S.W.12

ON

SUNDAY, AUGUST 2ND, 1942, AT 10.45 FOR 11.0 P.M.

Helpful Hints To Genealogists

TALK given before the London Headquarters of the Church of Jesus Christ of Latter-day Saints, Sunday, 15th February, 1942, by Mr. C. W. Brand, Member of the Society of Genealogists, London.

YOUR Church represents many of the old patriarchal ideals and, not the least of these, is a love of genealogy, hence I feel that I am amongst kindred spirits.

It always seems strange to me, as I daresay it does to you, that most people regard an interest in pedigrees as either a form of snobbery, or else merely a waste of time. The answer to the first indictment is that genealogy is not a mere hunt for distinguished ancestors, but a search for the truth, even if the trail leads, as it frequently does, to the most humble ranks of society. And, in answer to the second view, surely the compiling of a pedigree requires at least as high a standard of intelligence, and is as useful, as, say, a study of crossword puzzles or a usually hopeless quest in search of "Winners."

Our ancestors, in many cases, may have led uneventful lives, sometimes in poor circumstances, but it seems more typical of the animal kingdom than of human beings that they should be entirely forgotten, even as names, for after all, we owe our being to them and surely it is interesting and even necessary to know something of the diverse strains, some simple, some gentle, some good, some bad, which have united in the dim past in order to create us.

Another thing has often struck me as curious and that is that although a pedigree is generally required when buying a dog, and invariably when buying a race horse, it has become the fashion to regard the descent of a human being as of no consequence. Speaking of horses, it is a curious fact that practically all first class English racehorses are descended from one Arab stallion which was imported into this country in the early seventeen hundreds. Turning to what we regard as a higher expression of life, human beings, we find, as one of many examples, that the Bach family of which the most famous member was John Sebastian Bach (1685-1750) produced no less than 11 generations of musical geniuses, and 29 music masters. This gives food for thought in spite of the modern trend of science to discredit hereditary traits.

* * * * *

I have no doubt that if you have done any pedigree work at all you know that the two principal sources of information are Parish Registers, and Wills. The earliest Parish Registers go back to the year 1538, but most of them, unfortunately, start considerably after that date, and in not a few cases the old registers have been lost or destroyed.

A gap in the registers usually occurs during the Cromwellian period (1649-1660). Transcripts of the register were supposed to be rendered to the Bishop of the diocese, but these transcripts, where they exist, usually start long after 1538 and are frequently in a very chaotic state and difficult of access. An honourable exception to this is Canterbury, where the transcripts mostly start in the fifteen hundreds, there being two

series, namely those of the Archdeaconry Court and the Consistory Court, sorted into parishes. These in normal times are readily accessible for the small fee of 2/6 per hour.

Since 1854 all Wills have been registered in London, but prior to that date they were registered in the provincial registries, Peterborough, Leicester, Taunton, Salisbury, etc. Most of the Home Counties' registers and some others are, in peace time, deposited at Somerset House along with those of the principal court, the Prerogative Court of Canterbury, in which all Wills have been registered since the above date. A permit can be obtained to search all these, free of charge, up to 100 years ago. During the interregnum, all Wills, if proved at all, were registered in London in the P.C.C. and not in the provincial diocesan courts. Whilst on the question of Wills, it is sometimes found that although a man is known to have had personal property or money, no Will or Administration is traceable. In these cases, either the main part of the estate was entailed and passed automatically to the next heir or else, if no dispute was likely to occur over the succession, a Will, although probably made, was never proved. It must be remembered that as there was no Death Duty in those days the Government was not interested in the disposal of a man's property. Another point to bear in mind is that up to about 1740, whatever the provision of the Will, the widow and the eldest son had certain rights, so that the testator only had the free willing of a proportion of his estate. This, unfortunately for genealogists, meant that his wife and eldest son were not always referred to in the document. Misconceptions have often arisen in this connection, as in the case of Wm. Shakespeare, who apparently only left his wife his second best bedstead; the second best bedstead, however, being something in addition to her rightful inheritance.

Another fact to note is that the word "cousin," up to about the middle of the eighteenth century, was used in a very broad sense as meaning kinsman or relation. I have even found an instance of a testator referring to his son as "cousin."

The most difficult part of tracing a pedigree is often the start, especially where your first traceable ancestor either settled in London from an unknown district or else was an emigrant to America or one of the Colonies, his place of origin being uncertain. As far as London is concerned, the Registers of Freemen of the City at the Guildhall is often useful, as these, or at least the older ones prior to 1800, give the father's name and place of abode. There is an alphabetical index to every 10 years. Freedoms are of four classes:

1. Freedom by apprenticeship.
2. Freedom by birth (that is if your father or grandfather was a freeman you can be made free for a nominal fee.)
3. Freedom by redemption (purchase).
4. Honorary Freedom (granted to eminent persons, the certificate being usually presented in a gilt and ornamented casket.)

Speaking of Apprenticeships, all the City Companies or Guilds have registers, in many of which the name and parish

(Continued on page 496)

The Latter-Day Saints' "Millennial Star"

THURSDAY, JULY 30, 1942.

EDITORIAL

Sacrament In Retrospect

LET us thoughtfully consider the Sacrament of the Lord's Supper. Each Sabbath day the emblems of bread and water are blessed and sanctified by the authorised servants of God—the Priesthood—and offered to every baptized member of the Church for the purpose of renewing his covenant with the Lord. Sacrament, like baptism, is an ordinance, the observance of which is required of all who have become members of the Church of Christ through compliance with the first four fundamental principles of the Gospel.

Sacrament is a commemorative ordinance, and its sacredness, its holiness cannot be too strongly emphasized, hence the divine instructions that no one engage in it unworthily. Apostle Paul, addressing the Corinthians, gives a solemn warning against hasty and unworthy action in partaking of the Sacrament, and declares that the penalties of sickness and even death are visited upon those who violate the sacred requirements: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.—I Corinthians 11: 26-30.

Only the baptized members—the Saints—called the Church of Christ are admonished to meet often for the observance of the Sacrament. A question is often asked, Why should we deny the Sacrament to non-members of our Church? The answer may be given in this wise: The non-members are not ostensibly denied the sacrament, but are counselled not to partake of it for these reasons: Since the Sacrament is a commemorative ordinance, its observance can only be performed by the baptized members. Furthermore, each baptized member witnesses through the mouthpiece of the one who officiates that he is willing to take upon him the name of Christ, that he may always remember Him and keep His commandments which He has given. Inasmuch as a non-member has not yet complied with the commandments of faith, repentance and baptism of water and of the Holy Ghost, in other words, has not made a covenant with the Lord, his partaking of the Sacrament is not

a blessing to him, but, on the contrary, a drawback, for he, without realizing, partakes of the sacred emblems unworthily. It is, therefore, only fair and magnanimous that every non-member should be counselled not to take the Sacrament until he has obeyed the fundamental principles of the Gospel.

Why do Saints partake of the Sacrament?

1. To commemorate the atonement of the Lord Jesus, as consumated in agony and death;
2. To testify before God, our Father, that we are mindful of His Son's sacrifice made in our behalf;
3. That we still profess the name of Christ and are determined to strive to keep His commandments, in the hope that we may ever have His spirit to be with us;
4. That we acknowledge mutual fellowship among the members, and solemnly witness our claim and profession of membership in the Church of Jesus Christ.

Children under eight years of age may freely be offered the Sacrament, being worthy to partake of it, "for of such is the Kingdom of Heaven."

Next Sabbath day, when the sacred strains of the Sacrament hymn are played, enter into the spirit of holy communion with reverence and meekness of mind and heart. As you partake of the bread and drink of the cup, bow your head and silently pray that this Sacrament may be a blessing to you. Cast from your mind all worldly thoughts, forgive your fellow men, and uspplicate the Lord that He may bless you in the renewal of your covenant with Him. Be sure that your heart and hands are clean and pure.

The Sacrament should be the most solemn, the most holy part of your worship. Athough administered very simply, without pomp, without ritual and embellishment, it, nevertheless, does signify unto the Lord that you have renewed your covenant with Him and have WITNESSED that you have taken upon yourself His name and made an avowal that you are willing to keep His commandments.

Before you conclude your hour of worship and return home, remember the Lord with your tithes and offerings, remember the Fast Day, the Word of Wisdom, remember to pray night and morning, to sustain those in authority and keep the Sabbath day holy. To neglect the keeping of these commandments, to be forgetful to give unto the Lord the tenth of your increase, which is holy unto Him, to desecrate your body by inhibition of things contrary to the revealed Word of Wisdom, and to be careless and thoughtless in the observance of other commandmends, is to bear FALSE WITNESS.

May not the injunction of Paul apply to you: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

St. George Temple

ST. GEORGE, UTAH

"Millennial Star,"
London, England.

Dear Brethren and Sisters:

Here at the St. George Temple we are continually receiving the copies of the "Millennial Star." We want to express to you our gratitude and appreciation for this splendid magazine.

The fact that it keeps coming seems to us to typify and symbolize the faith and the integrity of you good people, and all the inhabitants of the British Isles. You seem not to know what give-up means, and we commend you for it.

We are all now engaged in a common struggle. I only hope that we here in America can maintain the same high morale and faith and integrity that is manifest in you good people. If we can, there is absolutely no question as to the outcome, for we know that the Lord will bless people who maintain such faith.

We over here are praying for you and are attempting to unite our works with our faith in your behalf. We hope the desired end is not too far off.

Sincerely your brother,

HAROLD S. SNOW,
President.

For The Young Folk

BE TRUE.

Whatsoe're I be or do,
Let me honest be and true;
Never wear a false pretence,
Never speak with double sense,
Claim a grace I have not got,
Or look the thing that I am not.

The language of Truth is simple.

HOW A VERY FAMOUS FEAST BEGAN.

NOW that the Egyptians were getting worn down by the continuous plagues which had come upon them, the Lord saw that it was yet necessary to give them what we, today, would term a "knock out blow," or a trial which would be so great it would humble all the people to such an extent that they would be willing to do the will of God, and allow the Israelites to leave Egypt. The earlier plagues seemed terrible enough, but by far the worst was to be the last, the one which determined the future of the Children of Israel. Such an event was this to be, that Moses was commanded to count the month in which it occurred as the beginning of the time of the freedom of Israel, and the first month in the year.

In very early times, before the earthly birth of Jesus Christ, the people of God were constantly being taught that some day a Saviour would be sent, who would die for the sins of the world. So that the people might understand the purity and meekness of the life and teachings of the Saviour, He was always likened unto a lamb. Remember that, because it will help you to understand the significance of this story.

On the 10th day of the new month, every household of Israelites was to take a young male lamb, without blemish, and keep it until the 14th day. That evening the lamb was to be killed, its blood to be spread upon the doorsteps of the home of the family, and the meat roasted and eaten with unleavened bread and bitter herbs. None was to be left by next morning. This was the Lord's Passover; so named because the Lord would pass through the land of Egypt that night, killing all the first born, both man and beast, of the Egyptians. Where the sign of the blood of the lamb was to be seen on the doorsteps of a house, all the people inside would be quite safe.

Next day there was much sorrow in Egypt, for the eldest child in every family in the land, from Pharoah's household downwards, had died in the night, and the firstborn of all the animals, also, were found lying dead. The Israelites, on the other hand, were all quite safe, and to this day the Jews observe with thanksgiving the feast of the Passover.

—E. M. B.

Our Missionaries' Page

IT is some time now since Point No. 2 in the 10-Point Genealogical Project for 1942 was put into operation. The details of this point are summarised as follows:

The Home Missionaries to be assigned in pairs, where possible, to the homes of all active and inactive members, for the definite purpose of helping each separate family to complete a Family Group Record, and hand it, when completed, to the Home Missionary Supervisor with their own reports.

On the following visit to the same family, assistance was to be given in compiling Baptism and Endowment Sheets for the Dead.

Please note, the completion of the Family Group Sheet should be followed by obtaining from the same family at least one Baptism and Endowment Sheet, which is the essence of the whole Plan. **Temple work is the final goal of this great Mission-wide project.**

All Family Group and Baptism and Endowment Sheets on completion should be sent to the Mission Genealogical Board at the Mission Office, London. —J. R. C.

Reports from the Field:

"With another Home Missionary I attended discussion with members of the St. John's Ambulance Brigade, the subject being "Authority"; it lasted 1½ hours."—H. G. Thomas, Wales.

"This week my mother and I did a little tracting while having some time to spare on our way to work. We gave eight tracts out between us and we intend visiting those homes again."—Sister N. Tenney, Leeds.

"Invited two pioneers of Jehovah Witnesses into my home. We had 2½ hours Gospel conversation, ending with them taking the Articles of Faith home and arranging to meet again next week for further discussion." —Sister Beatrice Horner, Handsworth.

"I am in conversation with a workmate constantly during mid-morning and afternoon break, discussing the principles of the Gospel. I hope to bring him out to a meeting soon."—Mr. J. F. Craske, Chiswick.

"Under very great odds I am still trying to spread the Gospel to the girls I work with. I have loaned out two more books."—Glara Clegg, Batley.

"I was very pleased to hear from the inactive member I visited that she had not lost her testimony, and that she intended to come out to meetings when her working hours permitted."—Grace Johnson, Doncaster.

"I have loaned an 'Era' to a acquaintance in the train."—Herbert Walker. Bradford.

Hearken and hear, a ye my people, saith the Lord and your God, ye whom I delight to bless with a greatest of all blessings, ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. —Doctrine and Covenants 41: 1.

—A. K. A.

Newcastle District Annual Conference

Held on Saturday and Sunday, July 18th and 19th, 1942.

At our Chapel, Osborne Road, West Hartlepool.

The Saturday programme commenced at 6.45 p.m., under the direction of Elder Stanley Short of the Newcastle District Presidency. Two slide films, "In the Top of the Mountains" and "Historical Highlights of Mormonism," were presented, readers being Sister O. L. Mohrke and Elder Stanley Short. This was followed by the presentation of the five episodes of the "Fulness of Times." Most of the audience of 41 saw and heard this programme for the first time and were very much impressed by its drama, majestic views of the State of Utah, and the marvellous accomplishments of the Latter-day Saints.

The Sunday sessions began at 10.0 a.m. with a Testimony and Sacrament eSrvice, conducted by Elder Stanley Short. After the opening exercises and Sacrament, 14 members were able to bear testimonies, which were an inspiration and a comfort to the ears of all present. Attendance 46.

The first general session commenced at 11.0 a.m., conducted by District President F. W. Oates. After the opening exercises and welcome extended to the visiting authorities and the congregation, Sunday School children, under the direction of Sister Featherstone, presented a very impressive sketch, "Life's Meaning," prepared by the British Mission Sunday School Board. Sister Olga Emery spoke on "Pre-existence" and the purpose of our creation and the eternal destiny, while the children still remained on the platform. A solo, "In a Monastery Garden," was rendered by Hazel Oates, daughter of President and Sister Oates. Sister Marie W. Anastasiou spoke briefly on the sweetness of the music and the acting of the children and expressed the hope that such spirit, charity and love may always be maifested in our midst. The final speaker of the morning session was Mission President A. K. Anastasiou, who dwelt principally on the subject of "Pre-existence." He elucidated the fulfilment of the ancient prophecies whereby the seed of the loins of Enoch was today appointed and functioning as the right heirs of the posterity of Abraham. He further explained that Latter-day Saints, Children of the Covenant, and direct descendants of those great patriarchs of old, were foreordained in the first estate to come upon this earth in this day and age to fulfil the sacred duties in the restored Church. By a show of hands the members of the Priesthood confirmed the Patriarchal blessings and promises and delineations as to their foreordained state. In attendance 63.

At 1.30 p.m. the Mission President met with the District President and Counsellors and Branch Presidents to receive reports of the conditions in the District. Problems were discussed and counsel given how to improve some of the phases of the work in the Newcastle District. From the report read by President F. W. Oates, it is necessary to state that there has been a marked improvement in the Branches of the Newcastle District. 914 meetings were held in the last 12 months, as compared with 785 in the preceeding year. Tithing and fast offerings stand at £429:9:5, as compared with £21:3:10 in the preceeding year. Expenses for the District remain almost the same this year as last year. Three baptisms, six marriages, four deaths, one Priesthood ordination and one divorce were other statistics given. Six Branches constitute the Newcastle District.

The second session commenced at 2.30 p.m., conducted by Elder Stanley Short, who, after the opening exercises, spoke very ably on the "Word of Wisdom" as the gateway to eternal exaltation. Sister Emily Astin, a Lady Missionary, spoke on "Man's Purpose in Life." The District Chorus rendered "Joseph the Seer" very ably. In the absence of the Counsellors of the Mission Presidency, President Anastasiou took the time to convey to the Saints the message of the First Presidency, recently published, and dwelt on various business matters pertaining to the District, viz., Home Missionaries, Tithing, Worthiness of Partaking Sacrament, The Future of the British Mission Genealogical work, the Temple Trip to Zion, and related faith promoting incidents of some of the full time Missionaries, including his own of 23 years ago. The assembly then separated into Priesthood and Ladies' meetings, conducted respectively by President and Sister Anastasiou. The Priesthood session discussed the doctrinal matters as well as the meaning of partaking of sacred emblems worthily; Tithing,

Word of Wisdom, and other matters were very profitably dealt with. There was a spirit of happiness, courage, and optimism among the Priesthood members. Ten out of thirteen Elders stated to be full tithe papers, eleven observed the Word of Wisdom; one out of three members of the Aaronic Priesthood answered fully to both questions. The Priesthood were encouraged by the Mission President to be faithful in observing the commandments of the Lord, which were in reality the laws put into effect, so that they may be entitled to the promptings of the Holy Spirit. Sister Marie W. Anastasiou presided in the Relief Society meeting, and a fine spirit prevailed amongst the 50 Sisters who attended. Much counsel and advice was given on the conducting of meetings and other matters, including the making of comforts for those in the Forces, the storing of food, and general health. Sister Anastasiou gave an encouraging and inspiring discourse ad said how happy she was to be in attendance, and commented upon the good work achieved.

During the intervals the Saints mingled happily with one another and refreshments were brought and partaken in an adjacent hall hired for this purpose. The Mission authorities were kindly entertained to food and partook of the same with much pleasure and appreciation.

The final session convened at 6.0 p.m., conducted by District President F. W. Oates, who, after the opening exercises, addressed the Saints in his usual way of definite and courageous presentation of the Atonement and first five principles of the Gospel. Sister O. L. Mohrke sang the "Lord's Prayer." Sister Marie W. Anastasiou, President of the British Mission Relief Societies, addressed the Conference on the subject of Relief Society work, "Charity," and encouraged the Sisters to support the Priesthood, and gave an example of a family who, through indiscreet remarks, left the Church and remained inactive for about eight years, but eventually came back and were very grateful to be again re-established among the Saints. The District Chorus rendered the "Holy City," after which the Mission President addressed the congregation. His subject was "Man Lives Forever," and to a congregation of 106 people, which included 24 visitors, he preached a sermon of "Pre-existence Mortal Life and Eternal Survival." The Plan of Salvation was elucidated for the salvation as well as exaltation of the children of God. The visitors were very much impressed by the spirit of the Conference and departed with a sure knowledge that this Gospel is to be taken to heart very seriously.

Throughout the sessions the Priesthood participated in the opening and closing prayers. Everyone who contributed towards the success of this Conference is hereby very heartily commended.

One married Sister with two children, whose husband is in the army, impressed by the appeal of the Mission President, offered her services to go on a full time Mission. Two other Sisters, fine singers, are also contemplating to answer the call of the British Mission.

Altogether the Conference was a manifest success, spiritually and numerically. The unity, happiness and love were very abundantly shared by everyone. This conference shall long be remembered by all those who were fortunate to attend.

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HULL DISTRICT CONFERENCE SCHEDULED.

HULL District Conference will be held at **Thrift Hall, Pasture Street, Grimsby, Lincs.**, on Saturday and Sunday, August 8th and 9th.

Saturday programme: 5.30 p.m., Special Meeting with District and Branch Presidencies; 6.45 p.m. to 8.30 p.m., Tabernacle Organ and Choir Records; 1-act play, "Conversion"; dramatic reproduction on records, "The Fulness of Times"; social contact, etc.

Sunday programme: 10 a.m., Testimony-Sacrament Meeting, 11 a.m., 1st session, with an half-hour programme presented by Sunday School children; 2.30 p.m., 2nd session; 3.45 p.m., separate sessions for Priesthood and Ladies; 6 p.m., the final session.

District Activities

Birmingham

An unveiling ceremony of a picture in memory of the Relief Society Centennial was held at Booth Str., Handsworth, on July 13th, 1942. Sister Beatrice Horner presided, and Sister Annie L. Rees was in charge. Sister Marie W. Anastasiou, President of the British Mission Helief Society, was in attendance. A duet, "Summer Time," was rendered by Sisters Winifred E. Stokes and Winnie Makin. Sister Marie W. Anastasiou unveiled the picture, commemorating the Relief Society Centennial 1842-1942. Her remarks concerned the great work accomplished by the Relief Society organisation. Sister Florence B. Dunn, the Birmingham District Relief Society Supervisor, gave tribute to Sister Annie L. Rees, the previous Handsworth Branch Relief Society President, and welcomed in the new one, Sister Beatrice Horner. Sister Anastasiou was presented with a bouquet of roses, given by Sister Annie Parkes of the Staffordshire Branch. District President Norman Dunn paid a tribute to the Relief Society Sisters, and to the refining effects of the Society's ideals. A wonderful spirit prevailed throughout.

Manchester

The first of a series of open air meetings to be held in Hanley Market Square took place on Sunday evening, July 12th, immediately following Sacrament meeting in the newly opened Hanley Branch. Speakers were Branch President B. Norman, Lady Missionaries Sisters H. Sands and L. S. Burton.

Newcastle

Sunderland Branch Conference was held on Sunday, June 26th. Speakers at the afternoon session were Sisters Mary F. Maxwell, Gladys Quayle, and Irene Jefferson. Sister Hazel Oates was the soloist. Evening speakers, following the Conference theme, "Salvation for the Living and the Dead," were Branch President William Wright, District President F. W. Oates, and Elder Stanley Short, Second Counsellor in the District Presidency. Mr. F. Carter rendered a solo. Attendance at both meetings was 23.

Nottingham

A very enjoyable concert was given on July 9th by the Leicester Branch Primary organisation, in aid of the Missionary Fund, under the supervision of Sister Eveline Gent. The programme was arranged by Sisters Nora Gent and Doreen Green, with Sister Ada Lenton as pianist. Songs and poems were rendered by all the children present.

Sheffield

On July 11th, 1942, the Home Missionaries and friends of the Sheffield District met in Rosehill Park, Rawmarsh. Branch Missionary Supervisors were in charge of the affair, and all present enjoyed themselves heartily. The highlight of the day was a basehall match, the teams comprised of Home Missionaries. 48 people were present.

In the Rawmarsh Chapel, Sunday, 12th July, a Branch Reunion was held. Sunday School convened after a Missionary Meeting with the District Presidency. Speakers at the evening session were District President Geo. H. Bailey. Elders James R. Bargh and Herbert Bailey. Branch President Joseph T. Quinney conducted the meeting.

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DEATH.

BELL — Elder William Bell died on July 9th, and was buried on July 11th, 1942. Funeral services were conducted by Elder Thos. Wm. Turnbull, Branch President, assisted by Elder Robert Graham. Elder Turnbull spoke upon the life of Brother Bell, who was 83 years of age, and had been a member of the Church for 50 years. Elder Turnbull also dedicated the grave. 30 people were present.

A memorial service was held in the Gateshead Branch on Sunday, 12th July.

PERSONAL.

SQUIRE-MARTIN — On Sunday, 13th June, 1942, the marriage of Brother Henry C. Squire of Aldershot Branch and Sister Henrietta Martin of Southampton Branch, was solemnized by Elder James R. Cunningham, Second Counsellor in the Mission Presidency. The ceremony took place at the Ravenslea Chapel, and many friends gathered to witness the happy occasion. The bride was given away by a friend, Mr. Ingram. She was attired in a gown of strawberry pink, with navy blue ensemble to match, and she wore a spray of pink carnations. The bride's attendant was Mrs. Ingram, who wore a green crepe dress and a spray of cream roses. After the ceremony the bride and bridegroom left for a short honeymoon in Bournemouth. Upon their return they will reside in Aldershot, where Brother Squire is the President of the Aldershot Branch. They are both Home Missionaries, and met for the first time at a Home Missionary Convention.

We take this opportunity to wish Brother and Sister Squire every happiness in their married life.

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HELPFUL HINTS TO GENEALOGISTS

(Continued from page 487)

of the father is usually given, and some of these records have been published or transcribed. Also, in 1710 a tax was levied on all apprenticeship bonds entered into "pro rata" of the premium paid. The records of this tax up to about 1750 give the name and place of abode of the apprentice's father, as well as that of the master. There are two series, "Town" and "Country," and they come under the heading of Exchequer records and are housed at the Public Records' Office.

(To be continued)

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The Articles Of Faith

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's trangression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., aposties, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. —Joseph Smith.

The Ludo Press. 373 Earlsfield Road, London. S W.18.